2:3 Cum dup
MT 7
M 38
I C

CHURCH UNION

THE LIBRARY OF THE
HOLBROOK LIBRARY
OCT 8 1957
SCHOOL
RELIGION
THEOLOGICAL SEMINARY

NEWS AND VIEWS

AUGUST 1957

Lord's Supper

CHURCH UNION

NEWS AND VIEWS

(New Series)

Vol. 2 | **Organ of the Negotiating Committee for Church Union in North India and Pakistan** | **No. 3**

CONTENTS

	Page
Editorial: Information Required!	34
Notes from the Secretary	35
The Lord's Supper: by Rev. E. L. Wenger	36
A Comment from Britain: by Rev. Hugh Martin	39
Tentative Schedule of the First Dioceses: by Rev. B. F. Price	40
Impressions of Pachmarhi: by Rev. P. G. Bhagat	43
The U. C. N. I. Statement on the Unification of the ministary	44
Book Review: Current Problems of the Church	45
Indian Conference on Faith and Order at Matheran: by Ven. T. D. Sully ...	46
Writers in this Number:	48

Acting Editor: Rev. B. F. Price, Serampore College, Serampore, West Bengal.

Manager: *(To whom all subscriptions should be sent)* Rev. Dr. W. M. Ryburn, Theological College, Saharanpur, U. P.

Subscription Rates: India and Pakistan ... ... Rs. 2/0 per year.

U. K. and Europe ... ... 3/6d per year.

U. S. A. and Canada ... ... 00.50 per year.

Published quarterly in February, May, August and November of each year.

Material should reach the Editor not later than 25th of the month previous to intended publication.

Church Union

News and Views

(New Series)

Information Required!

WHEN, at the 1955 meeting of the Negotiating Committee, it was decided that 'Church Union News and Views' should be published, and that an editor should at once be appointed, there was only one name which was considered. During the eighteen months in which 'News and Views' has been issued, the choice of the Rev. William Stewart for this post has been abundantly justified. Despite his heavy commitments as Convener of the U. C. N. I. Church Union Committee, and as Registrar of Serampore College, he has found time to put this periodical effectively upon its feet, and in his articles and editorials has conveyed to others that sense of the urgency of our task in N. India which has been so characteristic of his verbal contributions to the discussions of the Negotiating Committee.

As notified in the May issue, Mr. Stewart is now home on furlough, and a "caretaker administration" is trying to keep things going in his absence. The acting editor is grateful to Mr. Stewart for the arrangements he had already made in preparation for this issue before he went on leave, and to all those whose articles appear in these pages, but wishes he had inherited some portion of his predecessor's spirit of persuasiveness, so evidently needed in making a success of previous issues! This periodical can only be produced successfully if the editor can count on the co-operation of all those in India and Pakistan who are keenly interested in the advocacy of the cause of Church Union, and who are prepared to express their keenness in writing. Previous issues have generally contained one or more letters to the Editor, and these are always welcome, but none has so far been received since the change in editorship.

The title of the magazine is 'Church Union News and Views', and there is always room for 'news' as well as 'views'. The acting editor will be glad to publish any information about the progress which is being made by the various negotiating churches which will be of interest to other readers of this journal. It is good to be able to report, for instance, that the Baptists, have prepared a summary of the new Plan, running to about 6000 words*, which will be widely distributed amongst those of their members who might not be prepared to read through or to buy the full Plan. In addition to the English summary, which will be in print by the time this issue appears, there will be translations in the major languages used by the Baptist churches in N. India,—Hindi, Bengali, Oriya and Lushai. The summary will not simply condense the material which is in the Plan, but will provide explanations where these are thought to be necessary in order to overcome Baptist difficulties.

That such difficulties are still felt to exist is clear from the comments on the present Plan by a leading British Baptist which have fortunately come to hand in time to take the place of another article by a Baptist which has not so far reached the editor. Dr. Hugh Martin has represented British Baptists at ecumenical gatherings, and has been connected with the Student Christian Movement as Secretary and as Editor of its Press for nearly 40 years, so cannot be regarded as narrowly sectarian in his outlook.

The time for which some of us have long been waiting has now come. The minutes of the last meeting of the Negotiating Committee

* Copies are available on application to Rev. E. P. Wenger, Serampore College, Serampore, West Bengal (Price 4 as. each post free).

read "resolved that the Plan of Church Union, as amended, be approved for presentation to the governing bodies of the negotiating Churches in India, Pakistan and elsewhere *for their decision.*" Let each of us ensure that so far as the responsibility lies in our hands, a favourable decision will not be delayed or frustrated by any failure on the part of ourselves or our fellow Church-members to understand its implications.

Notes From The Secretary

There was some delay in getting out the copies of the Plan of Union, but they were on their way by the end of June. The staff of the C. L. S. and the Press at Madras were badly affected by the influenza epidemic, and allowance must be made. This has further delayed the printing of the 'Services'. When this issue comes out, both these booklets should be available at the Book & Tract Societies at Allahabad and Lahore, at the Y. M. C. A. Publishing House, 5, Russell Street, Calcutta 16, and at the S. P. C. K. Depot, Post Box 1585, St. James Church Hall, Delhi 6. Stock has gone to the Lutterworth Press in England, and copies are going to Australia and the United States.

A note was received from Pakistan too late to insert at the end of the Section on the Autonomy of the Church on p. 36 of the Plan; but it may well take the place of the sentence in brackets. It would read:

> "The Church of Pakistan notes that such spiritual autonomy is acknowledged in the Constitution of the Islamic Republic of Pakistan as promulgated in 1956, where in Article 18 the right of every citizen 'to profess, practise and propagate any religion', and of every religious denomination 'to establish, maintain and manage religious institutions', subject to law, public order and morality, is explicitly guaranteed."

Attention has been drawn to Part II: VI: 4, where we have failed to harmonize the old version with amendments elsewhere. For "local courts or panchayats" read "Church panchayats, sessions, or similar bodies" as in Part I: XIII.

If other slips have been detected by other "eagle eyes", the Secretary would be glad to know.

The Urdu translation of the Plan (in two parts) was out in Pakistan some time before they had received the English edition, as Mr. Young had smuggled in a corrected copy of the galley proof. Pretty good work,—that! Translations into Hindi, Marathi, Gujarati, Bengali are on the way and will be advertised as they appear.

T. D. S.

The Lord's Supper

THOUGH the Lord's Supper has been a matter of great debate in inter-church discussions, curiously enough, the section concerning it in the Plan of Church Union for North India and Pakistan has been spared from controversy. But one of the first things that the United Church is likely to undertake is the preparation of an order for the Lord's Supper. Since the intention of the United Church is to develop a "common Service Book", and since "this will include a variety of forms, liturgical and non-liturgical, to meet the needs of various congregations, and to preserve the distinctive values in the various traditions of worship" (Part I: V. 2.), some preparatory discussion may well be undertaken, free, I trust, from the spirit of controveasy. For while the liturgies of those who have fixed forms of worship may be easily studied by others, the values of non-liturgical forms (if this is not a contradiction in terms!) are not so easily appreciated and their proper use can hardly be expressed in print.

The Plan lays down only two essentials for the Holy Communion: that "bread and wine shall be set apart with the unfailing use of Christ's words of institution." (Part I: VI. 14) What precise meaning is to be given to the word "wine" is not made explicit. Hitherto Baptist churches have laid all the emphasis on the spiritual meaning and the action of the sacrament and have tended to be indifferent to the materials used. There may be debate as to whether the wine must be "the fruit of the vine" (following Luke 22: 18) in order to preserve the symbolism in the teaching of John 15, or whether it is not better to regard the wine at the original Lord's Supper as the common drink of Palestine in our Lord's day, and to find some other drink in common use in India as more fitting for this purpose, especially since in a State which aims at prohibition of intoxicants the very word "wine" is apt to conjure up in some minds evil association. On the principle that spiritual intention is the primary matter, I have in my ministry in the villages made use of various things locally produced. At the same time it seems to me that Baptists have tended to be too careless concerning the materials; for when the attitude is, "Anything will do:—the spirit is the thing", I suspect that for most people the "spirit" suffers also. Excessive care as to the matte used in the Lord's Supper may degenerat into superstition: but reasonable care is a expression of a sense of worth, and careless ness is an expression of "don't care".

Here Baptists have much to learn from others. Greater care in the preparation o the elements will help to awaken a greate sense of the spiritual values of the Lord' Supper, and a greater desire to avail of thi gift and ordinance of the Lord.

But VI. 16 in the Plan of Union reads "the Church of North India/Pakistan re commends that every service of Holy Com munion include the following elements:—' and there follows a very full list of items tha are to be included. I do not like that wor "every". Of course the verb is "recom mends", and of course paragraph 15 say that "any form of service of Holy Commu nion which before the Unoin was in use i any of the uniting churches may be used i the Church of North India/Pakistan". Bu if the C. N. I./P. "recommends" all thes items in "*every* service of Holy Communion" one fears that the values conserved in som Free Church traditions will slowly be lost t the United Church; for, presumably, n service which fails to include all these item can ever be officially recognized.

There is no doubt about the beauty of th liturgy of the Church of South India: but t a Baptist it lacks one thing. There is s much talking, there is little room left fo quiet adoration. Provision is made at variou points, it is true, for "short silence", bu with so much to be done in the course of th liturgy the emphasis will fall on the wor "short". Professor Henton Davies o Durham University in the "Fraternal" fo April 1955 (the Quarterly of the Baptis Ministers' Fellowship) writes: "So we crow out the Saviour's words, and swamp th Saviour's actions in words, scriptures an prayers. So I plead for the dramatic symbo ism, the breaking of the bread, the pourin the sharing, the giving of the cup, fringe with the words of Institution.

"Let us think again of the fewness of th words of Jesus at His Baptism, and at th Supper. Think of the brevity of the prayer

...Many voices testify today that many Christians of all communions have lost the feel of the ordinances as the dramatic exposition of the Gospel. Perhaps that is also true of Baptists. What I am afraid is true is that we can no longer "stand" the silences of the Supper. To view the Supper, and to bear the silence is getting too much for us."

Professor Henton Davies continues: "In January 1954, the Synod of the Church of South India approved an order for the service of the Lord's Supper. This order I find to be helpful, scriptural and most moving, but I cannot find it to be apostolic. In the "Breaking of the Bread" no fewer than 29 separate acts of worship are listed. If we could place such an order of worship in the hands of the Apostles, what would they have said? One thing is certain. They would have required the help of a modern ecclesiastic to stand beside them, and to prompt as to what came next. That is the issue before us. Shall we be faithful to apostolic practice or shall we, in the interests of the re-union of the Church, take up some such order as that of South India? For myself, I plead for the brevity, the austerity, the action-silhouette, the silences of the suffering Saviour at the Last Supper."

Now there is much to be said on the other side. There is the actual fact that the very bareness of form in many Baptist churches often leads in practice to the bareness of spirit, to the emptiness rather than the depth of silence. There is the actual fact that, since there is so little to be said, the whole service may be over in a few minutes. So much depends on the way in which the congregation approach the service, whether with real hunger and expectancy, or merely as performing a religious duty involved in their acceptance of church membership. So much depends on the charismatic quality of the minister as to whether he can help the congregation to realise that here they see their Lord "face to face" and here "touch and handle things unseen".

There is also the fact that for many church members there is very little understanding or sense of spiritual things. Not only must the Sacrament of the Lord's Supper be accompanied by the preaching of the Word, but a liturgy is needed to guide the worshippers as to the meaning of what is being done and of what they are doing. As I have conducted a Communion service in the villages and watched (as I had to) the distribution of the elements to the congregation by the deacon and seen persons take and eat, often has the awful thought troubled me, do they have any idea of what they are doing? And how many of us must confess that, with all the teaching we received, we still let our minds wander, and misuse the silence, and need the liturgy to bring our attention back?

A liturgical order may not be "apostolic" in Professor Henton Davies' sense, but the apostles at the Lord's Supper were aware, even if dimly, that something numinous was happening: where so often congregations in a modern Holy Commuion are rather more conscious of the lengthiness of the preacher's sermon and wondering how soon they can get home to their dinner. The liturgy is necessary for us, just because we are not "apostles".

But when all this is said, I am sure that it is quite impossible for a full liturgy, which tries to express in a single service everything that belongs, adequately to help people to know what they are doing. There is too much. The spirit may be willing, but the mind and heart cannot take it in. If the liturgy is conducted "slowly, that I may take it in", it would be very long. If not, the worshipper is hurried from collect to confession, to creed, to words of institution and all the associated prayers and praises in a stream of words. Inevitably the Communion becomes a rite, *ex opere operatum*, and the worshipper becomes a breathless spectator. The full liturgy may be all right for the experienced, spiritually-advanced, accustomed worshipper: is it really meaningful for the simple villager, who, maybe, is only rarely able to come to Communion, and who finds the thoughts expressed quite beyond him, and is too bothered about finding his proper place in the Prayerbook really to understand even the words that he himself says? He takes, sincerly; he receives blessing; he worships with his spirit, but hardly with his understanding.

Further, if a congregation is expectant, perhaps through the charismatic ministery of the pastor, the silence of a service in which little is said is indeed a living silence, in which the various elements set out in VI. 16 are blended together in the worshippers own heart, and these are felt at a level too deep

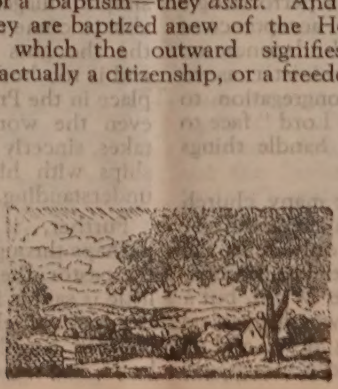
for words. Occasions stand out in one's own memory, when such has been the experience: whether the united Communion at a Keswick Convention or a small gathering of a handful of folk in a bare little village chapel in Pakistan; ("they were really worshipping" said my newly arrived colleague even though she could not understand a word of the language that had been used.)

It would be a great loss to the coming United Church if 'every' service of Holy Communion had to be of such a liturgical pattern that these depths of silent communion were never known except to a few congregations which still clung to their old ways.

What I plead for, therefore, is consideration of a pattern of liturgy in which everything is not included everytime, but in which there is room for variation or alternatives. I plead that it is not necessary for every element of VI. 16 to be included in explicit oral from in order to make the service a true Holy Communion. I plead that there should be room for the "overtones" which can be felt only if they are not crowded out by a multitude of explicit devotional acts. I do not plead for an alternative form to be called (as in some manuals) "A Short Order of Service": the emphasis is not to be on the "shortness", but rather on taking longer over a smaller range of devotional acts. On some occasions there will be some of these acts included, on other occasions other acts. There may be alternatives in the form of short biddings, followed by silence (not "short") in which the worshippers make their own act of confession or of consecration, without a common vocal expression. Nor need the "biddings" be so full as those in traditional liturgies. The worshipper with greater spiritual perceptiveness will in the silence fill in what may be left unsaid. The worshipper who cannot grasp very much at a time will on one occasion be helped to meditate on one aspect of the whole Communion action, and on another occasion on another. On each occasion there will be some one theme for his meditation so that in the silence he may realize his communion with Christ, for time will be given for unhurried quiet. Will he not in this way be helped from one communion to another to explore the meaning of the service and so ever find his realization of the Presence of Christ more meaningful?

In the Baptism of the infant the sympathetic Church confesses its regenerative faith, and is rebaptized in soul...The whole Church in faith and spirit enters the cleansing stream. It revives by faith its sense of the new and eternal life of forgiveness. It measures its own faithfulness to its regenerative redemption. It makes profession by Baptism of its faith in the New Creation. It utters its repentance. And it resolves anew, prays anew to be faithful to the end, to keep and renew its Baptism till death. In this high, true practical sense the whole Church of the baptized undergo adult Baptism at each infant Baptism. They go through consciously what they were put through unconsciously at the first. They are not *spectators* of a Baptism—they *assist*. And they do not only assist, they *participate* in the Baptism. They are baptized anew of the Holy Ghost. They undergo the true Baptism, without hands which the outward signifies. They *take up* their own Baptism, as you might take up actually a citizenship, or a freedom, long yours by right.

—*P. T. Forsyth*



A Comment From Britain

Rev. Dr. Hugh Martin

I FEEL grave concern at the absence of any permission for the practice of believer's baptism by one who has become conscientiously convinced that something is lacking in his loyalty to Christ if he fails to observe it, even though he was baptized in infancy. This refusal of liberty of conscience is likely to jeopardise the whole scheme from the Baptist point of view, by preventing many Baptist churches from entering the United Church at all, and also by sowing the seeds of almost inevitable future schism. The Baptist experience over the centuries has been that individual Christians through personal study of the New Testament are led to seek baptism as believers, even if they have already been baptized in infancy. Some seek this baptism in Baptist churches, though retaining their membership in other denominations. If such people are denied the opportunity of believer's baptism in the United Church, they will seek it elsewhere, and may leave its membership in consequence.

The foundation principle of the scheme so far as baptism is concerned is that the sacrament may be administered in either form, and the divergence of belief as to its significance is recognized. For the sake of a greater unity Baptists are asked to share with those who practise a form of baptism which they do not believe to be fully in accord with New Testament teaching. Those who practise infant baptism should give similar freedom of conscientious action to those who administer baptism in ways of which they do not fully approve. Baptist convictions have been recognized in permitting the practice within the United Church of infant dedication and the subsequent baptism as believers of those who have been so dedicated. But the Baptist position is not fully met by confining the practice of believer's baptism otherwise to new converts from outside the Church.

Baptists are not blind to the difficulties of the issue. They realize that baptism cannot be administered twice to the same man. They recognize that paedo-baptists are no less eager than they are to do the will of God in this matter. We desire to respect the consciences of others as well as obeying our own. But the essence of the scheme is the recognition within the one Church of a legitimate difference of judgement as to the nature of the sacrament. It is only on this basis that Baptists can be included. Baptists urge their paedo-baptist brethren to continue to seek with them for some way in which the conscientious scruples of both sections may be met.

O God, who art one God, blessed for evermore, who hast predestined us to glorify Thee in one Body in Thy only begotten Son: we earnestly pray Thee for the restoration of visible unity of worship and communion between the divided members of the catholic Church; that all who confess Thy Holy Name and are called Christians may be reunited, as at the beginning, in the aposles' doctrine and fellowship, and in breaking of bread, and in prayers. Remove, we beseech Thee, from us, and from all others, whatever may hinder or delay this blessed reunion, all suspicions, prejudices, hard thoughts, and judgements, and endue us with such ardent love towards Thee and towards each other, that we may be one in Thee, to whom be all praise and glory and thanksgiving for ever.

—*One of the Prayers chosen by Dr. Ralla Ram for use in preparation for Pachmarhi.*

Tentative Schedule of the First Dioceses

Rev. B. F. Price

SECTION II of Part II of the Plan of Union, 'The First Dioceses of the Church', reads as follows: "The number and boundaries of the first dioceses in the Church of North India/Pakistan shall be as in the schedule appended to this Plan of Union. (The present schedule is subject to further revision by the Continuation Committee)."

As was pointed out in the May number of 'Church Union News and Views', "Though the Plan itself is complete, many practical matters remain to be dealt with." The arrangements for the setting up of Dioceses in the new Church are among such matters. In accordance with the decision of that Negotiating Committee at its last meeting, the suggestions made by the sub-committee on Dioceses and Episcopal Support have been printed at the end of the Plan as a 'Tentative Schedule of the First Dioceses'. A few comments on the schedule may help to clarify our thinking on the subject.

It was perhaps unfortunate that the sub-committee had not been able to meet earlier than two days before the beginning of the Negotiating Committee, which meant that the various delegations did not have an opportunity to study the recommendations in advance of the Pachmarhi meetings. In view of this lack of opportunity for detailed consideration in advance, and the pressure on our time at Pachmarhi, it was agreed that at this stage no such definite schedule could be printed as in the Ceylon Scheme. Nevertheless, the general feeling of the committee was that the recomendations of the sub-committee should be published, even in a tentative form, although the committee had not accepted them as final. It was hoped that in this way, those interested in Church Union in N. India and Pakistan would have before them some material around which to make further constructive criticism, leading to a schedule which will have the support of all those churches which are involved in preparations for Union. In describing the recommendations which have been printed in the Plan my purpose is to provoke just such informed criticism, without which further progress beyond the present recommendations cannot be reached. It must, moreover, be borne in mind that the proposals made at each stage have been based on the assumption that all the churches then negotiating would enter the united Church. The withdrawal of negotiating churches on any substantial scale would naturally involve a reconsideration of the diocesan boundaries.

Earlier Proposals Regarding Dioceses

It will perhaps be of some interest to compare the suggestions made in 1957 in regard to the dioceses of the proposed united Church with those set out in the map which was published in 1952. The map provided for 15 dioceses in India and Pakistan, though a foot-note suggested that of these, five would require division or assistant bishops, namely West Pakistan, North-Western Uttar Pradesh, Bombay, Nagpur and Assam. The proposed dioceses corresponded roughly with those of the C.I.P.B.C. at that time, with the addition of Gujerat, Orissa and East Bengal, and the division of Lucknow diocese into N. W. Uttar Pradesh and S. E. Uttar Pradesh. At that time it was estimated that the total membership ('Christian community') of the five churches then negotiating for Union came to just under 12 lakhs, distributed in proposed dioceses whose membership varied widely from 2½ lakhs in Assam and 2¼ lakhs in N. W. Uttar Pradesh at the one extreme to less than 20,000 each in North Bihar and East Bengal.

Further proposals were made during the next two or three years which had the effect of raising the number of proposed dioceses in N. India and Pakistan to 21 by the time the Negotiating Committee met in 1957. The increase suggested was to be effected by dividing the dioceses of W. Pakistan, N. W. Uttar Pradesh, Nagpur and Bombay each into two, and the Assam diocese in three (Lushai, Khasi and the Plains). The Negotiating Committee recommended, however, at its 1955 meeting that the whole question of formation of dioceses should be considered on a regional level if any further progress was

to be achieved. It therefore requested the good offices of the Secretaries of the Regional Christian Councils in N. India and Pakistan in calling conferences of representatives of the negotiating churches "to form definite proposals for a desirable division of dioceses."

Guiding Principles for the Sub-Committee in 1957

It was hoped that regional conferences such as were recommended in 1955 might have been held throughout the whole area in time to submit recommendations to the sub-committee on Dioceses before it met in preparation for the last Negotiating Commttee. This aim, was, however, only partially fulfilled, so that the sub-committee had only incomplete data before it at its meeting in Allahabad on April 1st this year.

A further drawback was the lack of up-to-date figures on church membership, which meant that the sub-committee had to rely in 1957 upon figures for 1952. These figures, moreover, related only to the membership of the five churches which were negotiating in 1952 and did not include the totals for either the church of the Brethren or the Disciples of Christ.

Among the guiding principles which were adopted by the sub-committee at its 1957 meeting were the following:

"(a) that where possible more than one of the uniting churches be represented in a diocese;

(b) that while taking into consideration, where available, the recommendations of the regional conferences held since the last meeting of the sub-committee, the membership of the Christian community in any diocese should range between 15,000 and 40,000 in order to ensure effective pastoral oversight."

The second of these 'guiding principles' arose out of the growing conviction which had been expressed both in the regional conferences and elsewhere, that every effort should be made to avoid the creation of unwieldy diocese of such a size that the bishop could not be an effective 'overseer' of his flock (cf. 'How Large a Diocese?'— Church Union News and Views, May 1957, p. 22). This consideration had, of course, to be weighed against the practical difficulties involved in multiplying dioceses for which there might be inadequate financial resources. It was agreed, however, that the future united Church should seek to avoid committing itself to a situation in which bishops would be receiving allowances considerably in excess of those received by the presbyters in their dioceses, and that there should therefore be a reasonable degree of elasticity in the scale of allowances for bishops. The implementation of this principle is naturally one of those problems which will take time to work out, and it is to be hoped that a reasonable degree of local variation will be found practicable.

The Sub-Committee's Recommendations

With these considerations in mind, the sub-committee undertook a fresh review of the whole area, as a result of which it recommended the formation of at least 26 dioceses in India alone, as against half that number on the 1952 map. The sub-committee had before it a map of India showing the states as reorganized in 1956, and this, rather than the 1952 map, formed the basis for its recommendations. The biggest changes in comparison with five years ago involved Assam and West Bengal, though for different reasons.

As has been pointed out, Assam was originally to have been one diocese, with a Christian population of 2½ lakhs. It was proposed that this be sub-divided into six dioceses, three of which were to be in the Lushai Hills, with an estimated Christian population of over 120,000. Although some might consider this excessive, there were strong reasons put forward for making the number of dioceses in Lushai even larger. Some Christian leaders in S. Lushai were known to have claimed that it would be necessary to have at least five dioceses in that area alone, since although there were less than 40,000 Christians there, communications made it very difficult to exercise adequate supervision from only one or two centres. Of the others three diocese recommended for Assam, one would cover the area roughly west of, and including, Gauhati and Shillong; another the Cachar Hills and Silchar area; while the rest of the state would form the third. Such an arrangement can still be only very tentative.

West Bengal was one of the areas in which conferences had taken place to discuss future diocesan arrangements, and these recommendations then made were accepted by the sub-committee with some slight modifications. Instead of one diocese as in 1952, four are now proposed, Darjeeling, Barrackpore, Calcutta and Bankura, the latter including two districts in Orissa and two in Bihar, the rest of which state would form the dioceses of Chota Nagpur and Bhagalpur. Another state for which four dioceses have been recommended is Bombay, here again, mainly in accordance with the suggestions of a regional conference. The northern part of the state would form the Gujerat diocese, the coastal strip the Bombay diocese, while the rest of the state would be divided between Nasik and Nagpur, mainly in accordance with convenience of communications.

While it has been proposed that the large Assam diocese should be divided into six, partly because of difficulties of communication and language, the almost equally large diocese of N. W. Uttar Pradesh has been left practically unchanged in the new schedule, with name of Bareilly. It has been slightly reduced by the proposed transfer of about four districts to the Lucknow diocese, which would occupy the central portion of the state, with a new Allahabad diocese to its south-east. Here again, the sub-committee was guided in its decision by the recommendations of the regional conference, though there may eventually prove to be over-riding arguments in favour of increasing the number of dioceses in the state, with its Church membership of nearly 3 lakhs according to the 1952 figures. Thus, in accordance with the present provisions in the Plan of Union (Part I, Chapter XI: 7 (b)), a diocese, once it exceeds a certain size (roughly 15,000 *communicant* members), has the same representation on the Synod as a much smaller diocese, perhaps in some cases half its size. This in itself need not, of course, prevent the large diocese working perfectly effectively in areas where density of population is combined with homogeneity of language and a good system of communications.

The diocese called Panjab (India) on the 1952 map reappears virtually unchanged in the 1957 proposals, but with the name of Chandigarh. This example raises two questions,—whether it is desirable to name dioceses as a general rule after cities rather than areas; and whether places of political importance or of long-standing Christian tradition should be chosen as diocesan centres. (Dornakal and Medak may be mentioned as instances of the second of these principles at work in the C.S.I.) The area covered by the Delhi diocese on the 1952 map has now been divided so as to provide for a Rajasthan diocese roughly corresponding to the state of that name. Owing to the states reorganization, Nagpur is no longer in Madhya Pradesh, but will be the centre of one of the dioceses in Bombay state. It is proposed that the new Madhya Pradesh should form two dioceses, divided roughly at the 80th meridian, and excluding Raigarh district. Here, as so often, lines of communication were a determining factor in suggesting diocesan boundaries. Raigarh has close connections with Orissa and has been attached to the proposed Sambalpur diocese, which would consist of the western half of Orissa, most of the other half falling in the Cuttack diocese. Here again, language considerations may eventually lead to the formation of yet another diocese in Orissa for the Kond Hills.

The Pakistan Proposals

The sub-committee which met at Allahabad did not consider any proposals for Pakistan, which was a departure from previous practice. Proposals made by representatives of the negotiating churches in Pakistan were, however, brought before the Negotiating Committee, and are included in the Tentative Schedule. They provide for four dioceses in West Pakistan (Lahore, Sialkot, Multan and Karachi) and one in East Pakistan.

The Next Step

It will be seen that some radical changes have been suggested, and some important questions left unsolved. One of the most important of these unsolved problems, which involves others besides the negotiating churches, concerns the relationship between the Church of North India and the C. S. I. in the area south of the present Bombay state. It must again be emphasized, in view of some misunderstandings that have been expressed since the last meeting of the Negotiating Committee, that all these proposals are merely tentative. They are set out here in the hope that readers of this periodical will be prompted to express in the right quarters

what they believe to be reasons for or against the adoption of the present proposals. The sub-committee which has drawn up these suggestions has been reconstituted so as to include representatives of the churches which have recently joined in the negotiations, and it has been asked to reconsider this whole question, but it can only do so effectively if the negotiating churches and regional conferences make their views known.

Impressions of Pachmarhi

Rev. P. G. Bhagat

THE Christian Church claims to be one, and from the beginning has proclaimed the faith: "One Lord, one faith, one baptism, one God and Father of all", but in reality she is not one. She is divided into many denominations, and due to that her witness has not been as impressive as it should be. The recent movement for Church Union also proves this lack of unity. Since I was a boy I have heard sermons on the text "That they may be one", but very little attention was given to the vital subject of unity. However, I was deeply impressed at the Pachmarhi meeting that there are some souls who have devoted their thinking and effort wholeheartedly and honestly to bringing the churches together into one organization. The result of their sincere, continuous efforts was clearly seen at Pachmarhi. We deeply appreciate the marvellous piece of work done by the members of the Negotiating Committee in bringing the various churches together.

One can sincerely say that a spirit of unity was prevailing among all the members. That does not mean there was no difference of opinion. There was. The important points of the Plan of Union were discussed carefully and fully in order that all might understand the meaning and spirit behind it. I was much impressed that the members respected each other's point of view even though they may not have agreed with them. There were no heated discussions, for it seemed that all felt the need for unity. We began to act as one family, the children of one Father.

With everyone having one common purpose of achieving unity, it seemed to be recognized that the desired purpose could not be achieved if everyone would stick unalterably to his own point of view. Thank God that there was no such spirit among the members. Some, in spite of sincere disagreements on some points, were ready to give in for the sake of unity. I believe every representative was ready to sacrifice something if it were necessary in order to make it possible for all the negotiating churches to come in together rather than lose some.

It is noteworthy that the Plan of Union now being proposed is broad enough to preserve the precious doctrines and forms of worship now in practice in all the uniting churches. There are some things that we Brethren would have liked to have different, but for the sake of unity we shall do our best to get our people to understand and accept the Constitution of the new United Church.

The U. C. N. I. Statement on the Unification of the Ministry

(The following statement on the interpretation attached by the U. C. N. I. to the propose service for the Unification of the Ministry, to which reference is made in the article on 'The U.C.N. and the Plan of Union' of February 1957, is reproduced by kind permission of the Editor of 'Th United Church Review').

The Gift of the Ministry

1. While the whole Church is a Royal Priesthood, a Holy Nation, in which every member has his full part, the U. C. N. I. reverently acknowledges as God's gift to His Church those who have been called and ordained within it to the ministry of the Word and Sacraments, and gives thanks for the blessings received through that ministry. In accepting this gift of God, the U. C. N. I. has sought to provide for the proper ordination of these ministers in ways agreeable to the word of God, which express the participation both of the whole membership of the Church, in the recognition of the divine call, and of those who have been given ministerial authority for ordination on behalf of the Church as a whole. The U.C.N.I. thankfully testifies that, in spite of its own many failures and shortcomings, the Lord of the Church has graciously granted to it this gift of a ministry ordained by Him through His human instruments.

2. Looking towards the united Church of the future, the U. C. N. I. agrees that it is, on the one hand, proper that there should be in the Plan of Union provision for the regular ordination of the ministry, and, on the other hand, that a necessary mark of the unity of the Church will be a ministry duly authorised and universally recognised throughout the Church. For the first of these requirements, the U. C. N. I. welcomes the provision that " the authority of the whole Church shall be represented in ordination " and it alao accepts the provision for episcopal ordination as an expression of the unity and continuity of the apostolic Church.

As regards the universal recognition of the ministry, while Churches with which it will unite have followed different methods of ordination, the U. C. N. I. acknowledges with thanksgiving that God has manifestly blessed their ministries also. It therefore recognises them without reserve as ministries of the Word and Sacraments in the Church of God, and, in the act of union, would welcome a brother ministers in the one Church thos who have been ordained to that office in an of the Churches concerned and who signif their adherence to the Plan of Union.

3. In humble thankfulness to God fo having brought us to the day of visible unio the U.C.N.I. desires that the open consum mation of that union should take place i humble waiting upon God in services o public worship, thanksgiving and rededicatio This does not mean that the particular form of these services is regarded by the U.C.N as a necessary prior condition for that mutu recognition and acceptance which make union possible. It is the Lord of the Churc alone, who in one body through the Cross has made us one, and though the ways i which we have tried to express order in th household of God have been diverse, w acknowledge that His blessing has been o our life and ministry. For the U. C. N. I therefore, the humble act of mutual acceptanc in which we abandon our man-made division and accept one another as one in Christ i our act of union before God and it is com plete. Nevertheless, the U.C.N.I. agrees tha this act will fittingly involve services of con secration of the whole united Church, t include the renewed consecration of th Church's ministers as they enter on the wide ministry now made open to them, whos authorisation in the name of the whole unite Church will thus be put beyond doubt.

A Help to Union

4. The U. C. N. I. recognises that, with one of the Churches with which it seek union, there are those who find a conscie tious barrier to full acceptance of oth ministers, unless in some act a commission given to them by prayer, with episcop laying on of hands. It also understands th ministers of that Church would value a explicit commissioning by ministers of no episcopal Churches, also by prayer and th laying on of hands. The U. C. N. I. has n

itself found any necessity for this particular type of commissioning in the unions in which it has shared, nor would it find it necessary on this occasion. In the act of union it would readily acknowledge the ministry of episcopally-ordained ministers, without needing to signify that acknowledgment in this particular way. In addition, for the reasons stated above, the U. C. N. I. does not regard such a procedure as a necessary condition for bringing about the unity of the Church, since that unity has already been created by Christ alone in His atoning and reconciling death and risen life. Nevertheless, the U. C. N. I. has stated its willingness to share in such an act, if it will enable the brethren who do have such conscientious scruples, to recognise more heartily the unity of the Church and its ministry.

5. In sharing in this act, the U. C. N. I. itself will see in it an extension of authority within the Church of those whom it wholeheartedly accepts as having been properly ordained to the ministry of the Word and Sacraments in the Church of God. The laying on of hands is not only used in ordination but is also a scriptural and traditional, symbol of the bestowal of spiritual gifts by God. In this sense the U. C. N. I. will use it in this service, to express a humble waiting upon God which does not stand alone, but which is part of that continual act of looking to Him for His blessing, not only on the ordained ministers of the Church, but on the whole Church itself. Its prayer will be that under His hand, the whole united Church may grow into that measure of unity, zeal and holiness to which it is called in Christ.

BOOK REVIEW

Current Problems of the Church: A. E. J. Rawlinson: S. P. C. K. 5s.

This is an admirable little book. The first two chapters, 'The Ecumenical Encounter' and 'Episcopacy and the Anglican Tradition' will probably interest readers of this publication more than the other two or the two appendices, though it is all worth reading. The Bishop of Derby writes with his usual clarity, humility and commonsense.

Important points are that schism is *within* the Church, not *from* the Church, that 'there is at the present time no Church which can without qualification properly be described as being fully and completely catholic,' and that 'no wise person will suppose. . . that mere compromise for the sake of peace, over-riding men's consciences, would be any solution at all' (of the fact of disunion).

But I will not attempt to summarize the book, since I hope that the readers of this periodical will get the book for themselves and study it. It is 'great good in little compass'.

W. MACHIN

Indian Conference on Faith and Order at Matheran

ON the hill top of Matheran to the East of Bombay a group of some eighteen friends met in conference at the beginning of May on the main subject, "One Holy Church—its Ministry and Membership." The conference had been called under the joint auspices of the Faith and Order Commission of the World Council of Churches and the N.C.C., and included representatives of the Church of South India, the Methodist Church in Southern Asia, the C. I. P. B. C., (including an Archdeacon from Ceylon), the United Church of Northern India, two branches of the Lutheran Church, and the Convention of Baptist Churches in the Northern Sircars. Unfortunately representatives of other Churches invited had not been able to come; but those of us privileged to take part much appreciated the opportunity for frank and friendly discussion within the quiet spiritual atmosphere of the retreat centre, while hoping that future conferences of this type may be more representative. Three of us who had been at the Pachmarhi meeting of our Negotiating Committee particularly valued the contacts with representatives who had not been there. It was not the object of the Conference to discuss Church Union schemes directly, but rather to explore the theological issues which have arisen or become more conspicuous in the course of negotiations for union. A complete report of the Conference will be appearing in the N. C. C. Review along with some of the papers contributed; here my aim is limited to the discussion of an issue particularly relevant to our Plan for North India and Pakistan.

The question was raised, "while accepting that ordination in whatever denomination is unrepeatable, is it possible to seek further grace from God for the unification of the ministry immediately after the inauguration of Union?" While there was agreement in an affirmative answer in general, difference of opinion was revealed when we came to the question of method. I cannot do better than reproduce the agreed summary of our discussion on this question:—

"This question has special reference to the proposed methods of unification of ministries in the Plans of Church Union in North India/Pakistan and Ceylon. We are all agreed that it is wholly desirable and appropriate that we should in prayer ask God to bless the ministers of our Churches whenever any extension of their sphere of service or ministerial reaponsibility is intended. It would, therefore, be fitting to have a special service at which, with prayer, the ministers of the uniting Churches are received and commissioned as ministers of the united Church.

"There was, however, a strong difference of opinion concerning the appropriateness of including the laying on of hands in such services. Those who question this take the view that the laying on of hands, when associated with prayer for God's blessing on the ministry of the Word and Sacraments, has hitherto almost universally been restricted to ordination. While the North India/Pakistan Plan explicitly states that the rite is not 'reordination', it does not say that it is not ordination, and it would be possible to interpret it as ordination. They consequently have great misgivings over the proposals to use such a ceremony for those who are already ordained ministers in their separate Churches, and are recognised as such by all the uniting Churches.

"On the other hand, the view of those who have been directly concerned in the Negotiations was that the laying on of hands with prayer, being a Scriptural and traditional symbol of the bestowal of spiritual gifts by God, is peculiarly appropriate and desirable in this context, since the intention, as expressed in the Ceylon plan is to 'bring about by God's grace and mercy such a unification of the sacred Ministry in the Church as shall join together in one all the several inheritances of grace and authority which have hitherto been the possession of each Church in separation'. It was pointed out that great care has been taken in the context of the rite both in North India/Pakistan and in Ceylon to guard against mis-interpretation by the explicit recognition of the ordination already received as ordination to the real ministry of the Word and Sacraments in the Church of God. These proposals represent sincere attempts to meet the almost unprecedented situation of the union of a Church possessing the Historic Episcopate with non-Episcopal Churches: and in the case of North India/Pakistan, the bring-

ing together of the two divergent episcopal traditions of the Anglican Church and the Methodist Church in Southern Asia. In the formation of the C. S. I., the problem of uniting Episcopal and non-Episcopal ministries was dealt with by mutual recognition with prayer, but without the laying on of hands. But this method has resulted in certain anomalies which many feel it would be well to avoid if possible.

"This conference, while recording the above difference of opinion, does not pronounce any judgement on the methods of unification proposed. It only desires to call the attention of the Churches to the different points of view expressed on this matter. There was a general recognition that the theological implications of the unification of ministries require still further study and clarification.

The Conference, being convinced of the urgency of union today, unanimously declares its earnest hope that the projected unions will be consummated at the earliest possible date with the whole-hearted consent of all who are concerned."

It was good to have this difference of opinion frankly discussed, and there is no doubt that we have need of such mutual discussion among the membership of our uniting Churches, if our Plan is to be better understood and more whole-heartedly accepted: There is still the fear among many that the proposed rite can be interpreted as an ordination. Yet, having explicitly and mutually recognised our ministers as already ordained to the ministry of Word and Sacraments in the Church of God, an ordination, if it were such, would be a reordinrtion, and that we have explicitly excluded. On the other hand, we frankly recognise the difference in our traditions of the ministry. With some the emphasis has been, almost exclusively at times, on the call of the particular congregation, joined with the inward call; with others stress is laid on the importance of some indication of the acceptance by the Church as a whole; and for others again stress is laid on the laying on of hands of a bishop in the historic episcopate, as the traditional expression of the acceptance by the Church as a whole and the unity of the ministry. It will not do to say that these differences do not matter, and that people should not have silly scruples. Rather we believe that God can give our ministry a unity which will be all the richer for the varied traditions brought into it. We do not attempt to analyse 'ordination' into elements, with the suggestion that this Church has an 'element of ordination' which it can supply to another which lacks it. The unity is to be a gift and creation of the divine Spirit, and a wholeness not achieved just by putting the separated 'elements' together. After such a rite, we should be prepared to say in faith, not that the non-episcopally ordained minister has received episcopal ordination, but that through God's grace such distinctions no longer apply; and we are to be all alike fully accredited ministers of a Church in which episcopal, presbyterial and congregational traditions are united.

Should any of us fear the rite of Laying on of hands? Let us think it out further, and together. Most often it is used in Scripture as a sign of God's healing power, which in our state of division we surely need. And it is not, perhaps, without significance that St. Paul, convinced as he was that he had received apostleship from the Lord Himself on the Damascus road, seemed to have no hesitation in receiving the laying on of hands at Antioch (Acts 13, 3); whereby it was evident that he and Barnabas were being sent forth, not merely by the Church of Antioch, but "by the Holy Ghost".

Our Conference also took up questions connected with Baptism; but in the short time at our disposal we did not get further than recording statements of the different views and practices represented. I have therefore concentrated in this article on what seemed to me to be of most relevance to our understanding in North India and Pakistan. It will, I believe, be most valuable if further small conferences of this type can be arranged in which the theological issues underlying our problems can be dispassionately explored together by those of differing traditions, to the promotion of a deeper understanding. And there must be a great deal more sharing and mutual consultation among the ministers and members of our local Churches.

Allahabad. *T. Donald Sully.*

Writers in this Number

The Rev. E. L. Wenger, M. A., B. D., is on the staff of Serampore College and is Convener of the Church Union Committee of the Council of Baptist Churches in Northern India.

The Rev. Hugh Martin, C. H., M. A., D. D., was Editor of the Student Christian Movement Press from 1929 to 1950.

The Rev. B. F. Price, M, A., B. D., is on the staff of Serampore College, and a member of the sub-committee on Dioceses and Episcopal Support.

The Rev. P. G. Bhagat is Secretary of the Joint Council of the Church of the Brethren in India.

The Ven. T. D. Sully, M. A., D. Litt., is Archdeacon of Lucknow and Secretary of the Negotiating Committee.

Now on Sale.

The Plan of Church Union in North India and Pakistan

Third Edition

Price Re. 1/- per copy.

Order through your local Christian Book Shop or directly from the Publishers :

THE CHRISTIAN LITERATURE SOCIETY,
P. O. Box 501, Park Town, Madras.

Coming Shortly

from The same Publishers

ORDERS OF SERVICE FOR THE INAUGURATION OF UNION IN NORTH INDIA AND PAKISTAN

Printed and published at the Masha'l Printing Press, Kharar, Dist. Ambala
by A. M. Barnabas, Printer and Publisher.